Woman's Committee for Home Missions for the Synod of Michigan appointed, Battle Creek - 1879.

Presbytery. — name. — address.

Detroit — Mrs E. B. Mason, Detroit.
Mrs M. B. Gelston, Ann Arbor.

Monroe. Mrs D. London, Monroe.
Mrs W. S. Taylor, Petersburg.

Saginaw. Mrs G. P. Tindall, Flint.
Mrs F. C. Stone, Saginaw City.

Kalamazoo. Mrs D. O. Roberts, Kalamazoo.
Mrs E. S. Moore, Three Rivers.

Grand Rapids.
Mrs A. Marsh, Cadillac.
Mrs W. Ferry, G^d Haven.

Lansing, Mrs J. I. Mead, Lansing.
Mrs A. S. Badger, Homer.

The committee is authorized to fill vacancies that may occur.

signed W. S. Taylor.
Stated Clerk.

(Stygmograph Print)

Synod Michigan
Oct/79 –

WOMAN'S SYNODICAL COMMITTEE

—OF THE—

BOARD OF HOME MISSIONS

FOR MICHIGAN.

OFFICERS.

MRS. AUGUSTUS MARSH, PRESIDENT, MACKINAW CITY.

MRS. WM. S. TAYLOR, VICE-PRESIDENT, PETERSBURG.

MRS. E. S. MOORE, SECRETARY & TREASURER, THREE RIVERS.

COMMITTEE ON PUBLICATION.

MRS. L. P. ROWLAND, CHAIRMAN, GRAND RAPIDS.

MRS. WM. A. HOWARD, GRAND RAPIDS.

MRS. E. S. MOORE, THREE RIVERS.

OUR SCHOOLS IN UTAH.

THE following was read by MRS. WM. M. FERRY of Park City, Utah, before the Synodical Home Missionary Society, composed of the ladies of the Presbyterian Church of Michigan. Their annual meeting was held at Ann Arbor October 11, 1883. Much interest was taken in the Territories, and Mrs. FERRY was requested to present her views regarding Utah and the progress of educational enterprises in that region, under the auspices of the Woman's Executive Board of Home Missions, of which the Michigan Society is auxiliary:

SINCE our last annual meeting I have had the pleasure of visiting some of our Mission schools in Utah. Before giving the incidents that came under my personal observation, I would like to say a few words concerning our general work. We are not alone. In the various evangelical denominations who are there, doing work for Christ, there is a noticeable feature, *i. e.*, the entire harmony of their work. While they are striving with zeal and calling upon their denominational friends in the East for help to build (no doubt) the church of their choice, as a rule, it is with evident design to take only unoccupied ground. Bishop Tuttle, that large-hearted missionary of the Episcopal Church, whose field is Utah, Montana and Idaho, said to me, regarding a town where there is already a church and school: "There is no room for two. I have church people among these, but the New West Commission have begun this work here. We have need to concentrate strength where it would be peril to divide."

This instance is one of many. I do not refer to the cities or larger centers, but in the small towns where it would be "perilous to divide." This purpose is generally understood and accepted.

Our work is sustained by the resident "Gentile." The miner, who may seldom go to church on the Sabbath, sends his child to the Sunday school. If there is a Sunday school concert they will crowd the hall until there is scarcely standing-room. On a Summer's night I have seen them crowd around the building and the open windows, listening to the songs of the children.

Our work has the sanction of the best men of Utah. As I stepped from the cars at Salt Lake City, Governor Murray was standing on the platform with our Superintendent of Missions. As he gave me his hand he said: "I am glad you are going with my friend, Mr. McMillan, to visit these schools; we must encourage them all we can."

Men of the clearest intellect, who have grasped something of the terrible evils of Mormonism, say openly: "Our hope is not alone in the tide of commerce, in the inflow of Eastern civilization, but in the Church and in the School."

The secular press sustains us. Not six months ago the Salt Lake *Tribune* had an article setting forth the benefit of these schools to the Territory in checking the evils of Mormonism, and only a few days since I saw this: "The teachers in these schools are all missionaries."

The Liberal Party, which represents the Gentile opposed to Mormon, when in convention in June last, asked that every Christian minister in the States would lay this thing before their Synod or other ecclesiastical body, before their individual churches, that every Christian man and woman would give it attention and intelligent consideration. A wise legislation is sadly needed, based upon an enlightened public sentiment, in these affairs. Men who are in Utah upholding the right and facing the evil, asked to be sustained by Christians in the States.

Those who are familiar with the *Rocky Mountain Presbyterian* (the name itself a charm) now called *The Presbyterian Home Missionary*, know that our schools are stationed almost continuously in a line from Malad in Idaho through Utah to St. George and Washington, near the Arizona line. Across the mountain eastward from Malad a few miles, at Franklin, Idaho, is our Miss Noble and her assistant, Miss Kelly, teachers who are supported by this Society. In the Coache Valley, at Smithfield, is a large school, while at Logan the Rev. C. M. Parks and family are located, having a flourishing church and school. Next, among the Scandinavians, we come to the Garfield memorial chapels. At Brigham City, Ogden and Kaysville are also schools under a good degree of prosperity. Salt Lake City is the organized center of all our schools. Here is the Salt Lake Collegiate Institute. You may know the story of its beginnings: A few children in a basement, under the care of the first pastor of the little Presbyterian church which was then struggling for a feeble existence. Within a few months of each other the pastor and his wife were removed by death. The wife was the daughter and only child of Rev. J. M. Coyner. "Our best things are born of sorrow." From that day to this Prof. Coyner has given his time, his money, a business capacity and energy rarely found, and his great heart to this work. Through his special effort, aided by the liberality of Eastern friends, in answer to his appeals to the Woman's Executive Committee and the Board of Aid to Academies and Colleges, this institution to-day has buildings of which you can be proud, an enrollment of two hundred and forty pupils and a Collegiate Department, which last will still need aid. Mrs. Coyner was the first commissioned lady teacher in our present system of mission schools, in Utah. Rev. Robert G. McNiece, so widely and favorably known, is the pastor of the church here.

The schools in Southern Utah are at American Fork, Pleasant Grove, Springville, Spanish Fork, Payson, Nephi, through the San Pete Valley (which is sprinkled over with them). In the Valley of the Sevier are Richfield and Monroe; to the west are Fillmore and Scipio; an hundred miles southward is Parowan, and twenty miles farther is Cedar City; fifty miles farther are Silver Reef and Toquerville, and so to St. George and Washington on the border—

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In April, this year, I met the teachers in convention. It was interesting to meet this band of earnest, cheerful, consecrated women so far from their homes and coming together here in one service. It was next to that beautiful thing in the family that has come into your life and mine when the children came home and gathered around the hearthstone. I was more than interested when each teacher rose in her place and gave in few words the report of her work, to Presbytery. Lingering with me is the story of one who attributed her access to the hearts of the parents because of their still bright recollections of the questions and answers to the Catechism, learned in their childhood, among the craigs of old Scotland, long before the wiles of Mormonism had led them from the truth. Of another teacher who learned the Danish language of the people she was with and by this could talk and read and write their vernacular. In all their reports there was not one word of complaint, and one could but notice the similarity of difficulties encountered and to be overcome. We who are here, under the influence of long tried and perfected school affairs, cannot at once fully realize the peculiar privations that attend nearly all such efforts in this Territory. Not the least of the difficulties is to secure a boarding place. Many a teacher has, by special favor, a chance at some family cookstove, where, when not in use, she may prepare her own food. Others, having opportunity more exalted, can in their own quarters (if such be only the corner of the school room or chapel) do their own work in their own culinary apartment.

Homes are needed for teachers, not only for their own comfort and convenience, but that there be a place where the children may come and learn something of our ways and our homes.

Wherever there is a school, there, too, is a Sunday school, and in most cases the teacher of the day school is the superintendent of the Sunday school. Yet how they long for the preached Word, for to some of these teachers it comes but twice or thrice in the year to hear a Gospel sermon.

During this meeting of Presbytery there were delightful opportunities for interchange between teachers and friends. I had an enjoyable visit with our Miss Noble and her charming assistant, Miss Kelly. Those of you who were at the meeting at Saginaw last year will remember the little wave that was started for their comfort. It resulted in money with which Miss Noble repaired her chimney, bought a larger stove, an hundred and fifty dollars placed in her hands for a bell, and with the aid of a member of Synod, enough besides to purchase a horse. One needs to know the distance and the kind of roads over the mountains of Utah to realize the "no end of comfort" this last gift might afford. I note these things to assure you that your object is accomplished.

In the month of May I visited some of these schools, and will give you the story of the days in their order. If by any means I interest you in them I shall be repaid. It is a privilege to visit those who are doing the work in this field; to meet the teachers in their schools, with the children about them; to be with them a little while in their homes, and to know something of these people they are among. You may catch something of sympathy that is certain to react in renewed interest in your own heart. It was with pleasure I left my place of sojourn in the Wasatch Mountains to make this visit to Southern Utah.

From Salt Lake City I went in company with our Superintendent of Missions, and his estimable friend, Rev. H. B. Gage, who has been ten years in

the Western field, and is now pastor of the church of Pueblo, Col. Beyond the city thoroughfares, past the little *adobe* dwellings of the suburbs, one cannot fail to see with interest the great "reduction works," the Germania, the Horn Silver and Morgan Smelters, whose furnace fires day and night reduce the ore from mines that make the untold wealth of Utah.

Our road lay at the foot of the great Wasatch range, whose tops were covered with snow. The valley was in its spring robe of flowers and the orchards were white with apple blossoms; beyond the broad, green fields of lucerne was the sheen of the waters of Utah Lake.

Our first visit was at American Fork. It lies at the foot of American Fork Canyon, which, for its beautiful scenery, is called the Yosemite of Utah. Here are Rev. T. F. Day, Mrs. Day his wife, formerly a teacher, Miss Clara Pierce and Miss Laura Simons—the latter a graduate of Salt Lake Collegiate Institute, class of '82. With Christian spirit and unceasing labor they have gathered a church and a flourishing school. They have an inviting, substantial chapel, with ample grounds and a homelike parsonage. (A bell is needed in this chapel.) In the evening the school assembled for a literary entertainment. A fine class of older girls had part—boys with recitations (with the conventional button-hole boquet) and little girls sang at the organ. They had their "Society," with rules and by-laws, conducted by Mr. Day, assisted by Miss Pierce, whose sweet ruling spirit was evident in her scholars. At this place we were joined by Rev. G. W. Martin and family, of the Mareti Mission, who afterward accompanied us on our journey.

Our next visit was at Springville. Here, a few years ago, *our* Miss Noble began the first work in a little *adobe* cabin (now there is a good chapel and all the most necessary appliances of a well-arranged school. Miss Eugenia Munger has charge. There is an unusual class of young ladies, and we were delighted with their recitations in decimal fractions. The Primary is taught by Miss Wray. A large number of children were present—bright and intelligent in their answers as one could desire. Rev. G. W. Leonard is the pastor at Springville. We called upon his family in the new home they have recently made their own.

From Springville we went by carriage to Spanish Fork, in company with Mr. Leonard, who preaches at that place once every Sabbath. Here Miss Lucy Perley, so long a teacher of Kindergarten in Washington, D. C., has her school alone. In a board building with glass doors in front, was her little bare school room—clean as hands could make it; out of it was her room, the little furniture improvised and fashioned by her own hands. Although the cracks between the boards were covered with strips of paper, she was obliged, in cold weather, to hang blankets about the stove, making a three-sided room within which she might keep comfortably warm. Pictures and photographs and a few rare books relieved the eye. She served for us a delicate lunch at one end of the school room. She told me there was only one woman she could get to help her, and that at night, by stealth. In the building adjoining was a place where rough men gathered, and with such surroundings one less cultivated might not have wisdom, and with less faith might not have the heart, to bear. This patient woman has outlived this difficulty, for since the time of my visit our Board has secured for her a more desirable place, where she still needs much of your sympathy and much of your aid.

From first to last the priesthood bitterly oppose our schools; yet all the hold our Missions have is by these feeble beginnings. The teacher goes into the "solid" Mormon settlement and works on alone, amid opposition, with a

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At Payson, a school has been maintained for some years, under the charge of Miss Amelia Woodruff. It is now in charge of Miss Florence C. Morse, and her assistant is Miss Anna L. Burlin, who is a graduate of the Institute. This institution is doing a grand work in fitting home teachers. Whatever is done to strengthen it, helps the work in all the Territory. Rev. J. A. L. Smith, the present Moderator of Utah Presbytery, is Pastor here. By the aid of our Board, and with great energy and industry on his part, a fine brick chapel has been built and a roomy parsonage completed. After visiting the school, we called on the lovely wife and children in the minister's home.

Our way from Payson was over the old carriage road built by Brigham Young, over which he passed with his great retinue as he went to and returned from his luxurious winter home at St. George. Here he was *feted* as a king, and the people were slaves—a slavery worse than heathen rules to-day. The earth is one fair garden, but many a home has its history of dark deeds, with which our Superintendent is familiar; for, like Paul, he has been "in perils often," and has himself been witness. The days of "Blood Atonement" with him are fresh in mind. We had passed "Bloody Corner," made historic in the days of the Danites. When men were tired, as in this case, and wanted to get out of the land, or if they stood in the way of another, it needed but the word—there was a pretended revelation from Heaven, and the Danite "Avenging Angel" shed his blood. Here many a home where the wife and mother, after she had borne the burden of farm work, reared her family of children, and grown old and worn, has been supplanted by a younger woman, perhaps a hireling; sometimes by her own sister or sisters. What wonder she, in her agony, has taken her own life. The house, as it is pointed out to you, seems to stand in dark shadows.

I cannot soon lose the memory of that day, now drawing to a close. The sun went down behind the green hills that lay beyond the valley at the right, and long after it was out of sight there was a tint of violet and rose on the snowy caps of the mountain range at our left. All day we had travelled with grand Mount Nebo, its crowning peak in sight; that night at Mono, in the cleanest of inns, we slept at its foot. I had a little talk with our hostess. It was the old story of abuse and abandonment by a husband. For twenty years she with her old mother had toiled on alone. She could neither read nor write. Her house had many luxuries, but she would gladly exchange her hard earned comforts for "a chance." She was a Mormon, but she had sent her own niece to the Salt Lake School.

The Sun was bathing Mount Nebo and the morning air swept up fresh and cool from the Valley as we resumed our ride. At Nephi we found Rev. C. M. Frazer and wife, and Miss. M. A. Scovel the teacher. We visited the school and heard sweet singing and good recitations from the children. It is held in the rear of Huntingdon Chapel, so called, from Mrs. Huntingdon of Cleveland, Ohio, whose benefactions are thus pleasantly linked with this mission. Miss Scovel has since married. Miss Lucia L. Lockwood fills her place. It seemed to me that our missionaries at Nephi were more alone and

had less sympathy from the people than in any place I had visited. A new Mormon Bishop had been appointed here and the town newly officered by those more rigid, in accordance with recent rulings.

"The Head of the Church has issued orders within the year that all his dignitaries must go into Polygamy or give place to those who will. The truth is that polygamy is to-day bolder and more defiant than it has ever been. It quickly recovered from the fright caused by the passage of the Edmunds bill, for it speedily learned that while Polygamy may not vote or hold office, it can still dictate who shall be elected."—*Salt Lake Tribune.*

Much stress has been laid upon the small number disfranchised by the operation of the Edmunds bill, when the truth is that a reference to the Registration plainly shows that about *one-third* of the adult Mormons were in the practice of Polygamy. Another truth in this connection is incontrovertible, and that is that the entire Mormon teaching not only sanctions, but defends and upholds the practice.

The legislation by Congress has thus far only recognized Polygamy as the offense in Utah, and so, too, throughout the country that crime is adjudged to be the main offending here, when in reality it is but one odious feature of an established governmental authority that from its organization to now, and in all its polity, is alien and antagonistic to the authority of the United States Government. A Territory of the United States is governed by an ecclesiastical organization whose edicts are pretended revelations direct from the Almighty and extend to and control all the interests, both temporal and spiritual, of "this people."

"The Mormon Priesthood claim that the Mormon power is a direct revelation from God; in these latter days a temporal kingdom as well as a spiritual one—'the stone cut out of the mountain,' that must increase until it crushes not only the United States Government, but all the nations of the world. It is, therefore, a regular, systematically organized Kingdom, with its chief ruler as the crowned King, and no loyal Mormon can be a loyal citizen of the United States."—*Prof. J. M. Coyner.*

"Assuming to be Vicegerent of the Almighty, they teach their dupes that the laws of this country are of no binding effect when such laws are contrary to the edicts of the Church. Assuming to be at the head of a Kingdom within the Republic, they cultivate perpetual opposition to these laws."—*Salt Lake Tribune.*

It is the spiritual teaching of the Priesthood that compels men, precedent to holding office, to convert their homes into harems. They are told they will be exalted in Paradise according to the number of women they have sealed to them. Credulous women are told their only hope of Heaven is through marriage, and many an ignorant wife, to gain for herself some passport of rest beyond the grave, or to advance to a higher seat in glory the man she has married, submits to a life of indignity that should make an American woman blush.

"They degrade and make what is elsewhere a free ballot simply a weapon of disloyalty."

"At every election thousands of women vote who are foreign-born, who have never so much as taken an oath of allegiance to the United States, and who vote without the slightest conception of what they are doing, except that they are obeying the Church command. No matter what her age; a girl of fifteen, even, but yesterday an arrival from some foreign country, made to-day the sixth or tenth wife of some polygamist, was a voter, the only needed qualification being that she was the wife of a citizen of the United States."—*Salt Lake Tribune.*

Is it for the privilege of such voting that a
woman the right of dower?

The transient visitor to Salt Lake City, esp
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sacredly give one-tenth of all their earnings to
houses are full, the Bishops living in luxury and
in abject servitude.

"Does the country expect that this people ar
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"Does it expect that the poor women who ha
and who, if they break away, have nothing bu
going to come forward and, unaided, undertake

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religious beliefs, for other law-breakers to plead q

"What is a Government for except to throw a
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Lake Tribune.

Through this Church organization Utah Territ
Mormons. The United States appoints a Gover
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he people than in any place I had visited. A new appointed here and the town newly officered by lance with recent rulings.

rch has issued orders within the year that all his olygamy or give place to those who will. The truth bolder and more defiant than it has ever been. It fright caused by the passage of the Edmunds bill, while Polygamy may not vote or hold office, it can lected."—*Salt Lake Tribune.*

aid upon the small number disfranchised by the bill, when the truth is that a reference to the Reg- t about *one-third* of the adult Mormons were in the nother truth in this connection is incontrovertible, Mormon teaching not only sanctions, but defends

gress has thus far only recognized Polygamy as the , throughout the country that crime is adjudged to , when in reality it is but one odious feature of an authority that from its organization to now, and in antagonistic to the authority of the United States of the United States is governed by an ecclesiasti- dicts are pretended revelations direct from the d control all the interests, both temporal and spir-

od claim that the Mormon power is a direct revela- tter days a temporal kingdom as well as a spirit- ut of the mountain,' that must increase until it d States Government, but all the nations of the egular, systematically organized Kingdom, with its King, and no loyal Mormon can be a loyal citizen *of. J. M. Coyner.*

gerent of the Almighty, they teach their dupes that of no binding effect when such laws are contrary to Assuming to be at the head of a Kingdom within e perpetual opposition to these laws."—*Salt Lake*

ing of the Priesthood that compels men, precedent t their homes into harems. They are told they will ording to the number of women they have sealed to are told their only hope of Heaven is through mar- ant wife, to gain for herself some passport of rest nce to a higher seat in glory the man she has married, y that should make an American woman blush. ake what is elsewhere a free ballot simply a weap-

usands of women vote who are foreign-born, who en an oath of allegiance to the United States, and test conception of what they are doing, except that h command. No matter what her age; a girl of an arrival from some foreign country, made to-day me polygamist, was a voter, the only needed qual- the wife of a citizen of the United States."—*Salt*

Is it for the privilege of such voting that a law in this hierarchy denies to woman the right of dower?

The transient visitor to Salt Lake City, especially if that person be of note or influence in other parts of the country, is treated with all the care and attention that a generous hospitality would prompt. No kindness or courtesy is withheld, and an amusing phase of which is that the one or ones thus "studying the situation" are under the guidance and tutorship of specially adapted persons appointed of Mormonism and who, like the guides in Mark Twain's *Innocents Abroad,* have a lesson conned for every utterance. Let these observers, visitors, ride through the country anywhere outside of Salt Lake City and see the women at work in the fields, the degradation of the homes, and realize that from the earnings of this ignorant but religious people, who sacredly give one-tenth of all their earnings to the Priesthood, the tithing houses are full, the Bishops living in luxury and the people impoverished and in abject servitude.

"Does the country expect that this people are going to plead quilty of the fact that they have for thirty years been wronging woman and outraging civilization?

"Does it expect that the poor women who have been caught in these toils, and who, if they break away, have nothing but starvation before them, are going to come forward and, unaided, undertake to denounce this infamy?

"Does the Government wait, through scruples against encroaching upon religious beliefs, for other law-breakers to plead quilty and reform?

"What is a Government for except to throw around the people the protection which the laws give and to punish those who defy those laws?"—*Salt Lake Tribune.*

Through this Church organization Utah Territory is officered and ruled by Mormons. The United States appoints a Governor, a Secretary of State, a District Attorney, three Judges and a Marshal; an executive body hemmed in on all sides by the more potent jurisdiction of this Church and its minions. The United States has a representation of its army here, but they, too, have their hands tied, only as they may draw their salaries from the U. S. Treasury, and so here the Civil and Military authority of our great Republic are powerless to maintain even a respectful recognition. No part of the Union can be proud of abler, better men, than are these U. S. officials. None honor the law and glory in the integrity of the Republic more than they, yet, from year to year they must submit to the defiant indifference of a crafty priesthood and their ignorant followers.

There *is* need of effective Congressional legislation adapted to the special condition of this Territory, and from a woman's standpoint, not the least feature of which should first be, *not* to leave the enforcement of its laws against crime in the hands of the criminals themselves.

No words of mine are adequate to the honor of doing justice to the labors of a few noble men in Utah, whom nothing in their surroundings can cause to waver for a moment, from being thorough, outspoken American citizens. The editorials in the *Salt Lake Tribune,* written with a grace and dignity unsurpassed in the annals of journalism, and like the *Spear of Ithurial* revealing at a touch all sources of danger, are, "with charity to all and malice toward none," from day to day presenting the truth to the people. The struggle will go on, and honor be to those who bear their part in it. To return to our Schools: We took the San Pete Valley Road to Wales, thence by carriage to Moroni. Here in a little log building with a few children, is Miss Sadie Brown of Pitts-

burg, Pa. To our inquiry she answered cheerfully that she was " here for three years." It was far from an inviting place, with its rough walls, low ceiling and rude benches. We went to look at the lot our Board had purchased, and hoped soon a better building and appointments, of themselves educating and refining, may take the place of the dingy cabin; that this lonely school be enlarged until it make this desert to rejoice, for oh! it seemed to me a fearfully lonely place. It was sunset when we all reached the "Teachers' Home" at Mount Pleasant. The house is the old home of Mr. McMillan and is near the Chapel. Here were Miss Fishback, Miss Mary Crowell, Miss Lottie Leonard and Miss Stayers, a noble band of teachers. It was a goodly company that gathered around the evening table and afterward answering the call of the Chapel bell for service, went together to the house of the Lord—a long-to-be-remembered sermon from Mr. Gage, to a large and attentive audience. At the close of the service, it was touchiug to see the people gather around their first Pastor, Mr. McMillan.

In this very room, then a dance hall, in 1875, he had preached his first sermon. He was forbidden by the Bishop to preach. A man of less Christian courage might have quailed, for the doors still bear the marks of stones thrown by an angry mob,at Brigham Young's command, not alone to intimidate, but to take life, on the memorable night of June 22d, 1875. Here, with his honored mother, he began to sow the seed. This godly woman with him toiled and prayed and "gave of her substance," and her name is fragrant in all the Churches; afterward, with his accomplished wife, he labored on, but the reward is with him, and to-night the " bread cast upon the waters" is found.

From Mount Pleasant we resumed our journey, Mr. McMillan and Mr. Gage to meet the Cort brothers at Parowan and St. George and the others by carriage over the San Pete Valley. At Spring City we have a school of twenty or more scholars, taught by Miss Fanny Kyle, faithfully carrying on her work alone.

After a long ride we reached Ephraim. This is a strong Mormon hold. It is a wealthy town (exceptional), built of stone, the lines of architecture as unyielding as are the people hard and bitter in their lives. The "regulation" Mormon house of one story, with its one window and one door for each wife, till at a glance you count the number of wives, here yields to the structure of rigid stone, with its many windows and many wives (as many as thirteen in one instance) under one roof. It was at this place, in the first year of Mr. McMillan's work in Utah, that a Bishop in person ordered him to leave town and threatened his life if he attempted to preach. I have been told his reply. It deserves to be written upon a tablet in letters of gold: " Wherever our American flag floats, there the Christian minister should declare the Truth!"

Miss S. C. Rea is our teacher at Ephriam. She had a beautiful lunch prepared for our refreshment and enjoyment. Whatever else may be said in praise of this woman, one thing is uppermost, her special work. With moistened eyes she told us of the little flock in the Church, some very poor and suffering for Christ's sake. She took us to the cabin of a Danish woman near by who had been lately converted from Mormonism. With a mother's pride she gathered the rosy children; they wore the pretty gingham aprons that came in some "box," the gift of friends in the East,who have sent many comforts to this school. The children sang for us, repeated Bible verses and long questions and answers in the shorter Catechism. We were reminded of these, when we, too, learned the same lessons at our good Grandmother's knee, in the long ago. The faithfully correct answers given by these children told too the story of patient " line upon line" by Miss Rea, for never were scholars more prompt

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and earnest than these. We all went over to see the new Chapel, built under the supervision of Mr. Martin. It is of fretted stone, most beautiful on the exterior—perfectly finished and attractive within. Here this faithful man conducts service and Sunday School every Sunday morning; coming seven miles from his home in Manti—and Miss Rea and her pretty band of children, and her dear, poor flock of pious souls are fed with the truth. " Better that a millstone be hanged about the neck"—than offend " one of these little ones."

At Ephraim we met Mr. Clemenson, one of the young men who is now under the care of Presbytery. He had been a professional gambler; his attention was first called by the presentation of a little Testament from one of the teachers at Mount Pleasant. After a long and bitter conflict he yielded to Christ, and is now preparing for the ministry in Salt Lake Collegiate Institute. A convert from the Mormon faith interested me. In the ride to Manti, I learned from his own relating, his most remarkable experience. In his Danish home he had been taught the Bible and Catechism, and in boyhood was connected with the Methodist Church. Later in life he heard a Mormon missionary—was induced to become a Mormon, engage in their mission work and made many converts to their faith. He came to America, as thousands are now coming every year, a Latter Day Saint (as they call themselves), but with a troubled conscience. By zealous work he endeavored to quiet the voice within—nothing they require was left undone. He paid tithes, obeyed counsel, married wives, was baptised for the dead,—but the teachings of boyhood rung in his ears, till he had no peace, and to seek relief he sought it in the cup, as thousands do. At last he went to a minister of our mission church—with wise words given after long intervals of thoughtful absence, the foundations on which he had rested were slowly swept away. With the Holy Spirit's aid he was led to see himself a lost sinner, and then to behold the Lamb of God. He endured bitter persecution from his Mormon neighbors, but was enabled at length to come out from them, identify himself with the Mission Church, and was made a Ruling Elder. He was distributing religious books from house to house. He said to me, "Henceforth my life must be given to this people—here are so many who have been led by my influence to Mormonism that I now must try to lead them to be Christians." Since my visit he has entered the Collegiate Department at Salt Lake, in preparation for the ministry—an interesting letter from him as "a Swedish Colporteur in Utah," may be found in the *Presbyterian Home Missionary*.

The shadows were falling as we neared the beautiful Temple on the outskirts of Manti. We were glad to be included in the "welcome home" given the family by teachers and friends, and to rest for the night in the quiet little parlor, whose walls were lined with books. The wind blew heavily and it was cold, Saturday morning, but at 9 o'clock we wished to visit the Temple and see the town. In the tithing house we were politely received by one of the Priesthood and shown the plan of the Temple. He said "Mr. Martin would bear him witness" that he had "never forbidden him speech;" he had allowed him to "preach according to his own belief." As if the missionary were not a native born American citizen, but an alien, here by sufferance to speak, or be silent at the will of one foreign born, now the mouthpiece of an infamous system of hierarchy—and this in an " Anomaly of a Kingdom existing within a Republic," and all under the folds of the American flag!

The Temple has been seven years in building and the walls are not completed. Two hundred workmen are at times employed in the laying of stone, in the workshop and in the adjoining quarry. The Temple is built into the mountain, and by means of a tram-way, the stone is brought from the quarry

into the building. Instead of the ordinary mortar, stone is ground, made into a cement, in which the huge blocks are placed; this hardens, and the structure is solid as of one stone. The quarry is Oolite, with occasional arborescent formations—furnishing a stone which, when in the building, is very beautiful. The style of architecture is imposing—there are heavy Gothic windows between the lofty pilasters on either side, while in the front, one above the other, immense windows correspond with the Gothic entrance. At the approach is a succession of walls, four in number, and the entrance is to be reached by immense stairs, like the Temple of Solomon. In the third story is to be a great audience room, 80 x 104 feet and 28 feet high. The two lower stories can never be used for large assemblies, for, from the basement to the third floor, heavy stone walls cross at right angles, making small prison-like rooms, where the nefarious rites of this worse than heathen system can be carried on. The men at the workshops and building work on slowly. They come from all the country about—they have but a pittance a day, and are working out their donations and Temple dues. In the quarry we saw them cleave and shape the beautiful stones, and send them on their way to be placed in the Temple, where the work is done "without sound of axe or hammer."

We talked with the superintendent of the quarry, who is one of two men, now living in Manti, known to have been in the Mountain Meadow Massacre. It is said of him, "he knows too much," and they gave him this place to keep him still. He is not Mormon enough to keep still from principle—I thought what a memory of dark deeds he must carry about.

We went to the little stone Chapel of our Mission—the neat, cheerful room, with pulpit and Bible, were in striking contrast. "How amiable are thy Tabernacles, O Lord of Hosts!"

This as was the Chapel at Ephraim, was built under the supervision of Rev. G. W. Martin. He saves on each Chapel hundreds of dollars to our work, in the purchase of material, making of contracts and personal oversight, where otherwise a master builder would be required. This year at Gunnison, the next point beyond, he is building another. And so in building churches, preaching on the Sabbath, doing pastor's work, laboring for souls, like many another man in this Western field, he is making an enviable record.

It is a mistake that only those ministers go West who do not fill the pulpit at home. As a rule, these men over the Western churches are superior. Clear in intellect, consecrated in spirit, broad in experience and in labors indefatigable. Who will rise to fill their places?

In riding to the church, I saw a woman run out of a fine house, down past a line of trees, through the ground hither and yon, in an aimless sort of a way. I was told she was a "first wife," and became deranged when a "second" and "third" was taken. It was so in nearly every town—many either become desperate and very wicked, or become insane. Some like those I have known are Christian martyrs, suffering silently, and the cry goes up to Heaven.

In the doorway of the tithing house we saw "Amelia's" father, and afterward drove past her early home. When a young girl, Brigham Young desired her for a wife—she refused, because she was engaged to another. The father insisted on the marriage to President Young, and at the same time informed the mother that he, too, intended soon to take another wife. The mother, for herself, begged that this marriage of her husband might be deferred for a few days, and when it did take place that mother was a corpse in the house. "Amelia's" lover disappeared, her mother was dead; after a time she married Brigham Young, and lived in her palace with such shadows attending her.

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We visited the home of Miss Galbraith and Miss Slade, at Manti—both capable and excellent teachers, who are doing good work in this Mission.

We went to see the Elders of this mission church in their homes—one comfortable and well-to-do, the other very poor; both converts from the Mormon faith. These two well illustrate the common experience of men here, who dare come out from Mormonism and face the social and business ostracism that are sure to follow all who so do. If a man is a laborer, depending upon employment for his daily bread, and has the nerve to turn his back to the dominant church belief, he is given no work to do—and this by edict of the Priesthood. Look where he may, far or near, every Mormon is against him. He may struggle alone and eke out a scanty living; he may be hunted from his home; he and his family may suffer privations known only to the poor. The man more fortunate, who has a little "laid by" and leaves "the Church," can neither buy nor sell to Mormons, and this, too, by the same edict. Both must receive ridicule; their children are jeered at; they and their families have no longer social standing. We sympathize with the missionaries in their privations and justly, but there is a handful of followers in these little churches that suffer for Christ's sake. Let us not forget them.

The wife of one of these Elders had heard from her Mormon friends in Denmark but twice in sixteen years. Formerly, before letters could go to friends, they were read by the Church authorities and returned unanswered if there was aught against Mormonism therein. Does it not require the faith of "Bible times" to stand firm in Utah, and "having done all to stand?"

On the Sabbath we met the members of this church in the house of worship—a devout and prayerful people. Well could they sing,

"I love thy Kingdom, Lord,
The house of thine abode;
The Church our blest Redeemer saved
With his own precious blood."

On Monday morning we bade good-by to this Missionary home, to dear Mrs. Martin, too, but with a loving remembrance of all her kindness to us. There was a ride of eighteen miles to take the early train. It was cool and beautifully clear. At Ephraim we said good-by to Miss Rea, and took leave of Mr. Clemenson, who had accompanied us thus far on our way.

As we neared the train we came to a curve in the sweep of hills and turned to take in one view all the Valley. It was a rare sight. The lofty range of snow-clad mountains at the horizon, and the miles of gray sage brush in the great Valley between, with nothing to hinder the vision. Far at the right was Gunnison, then Manti (with its Temple a mere speck), Ephraim, Wales nearer to the left, there Spring City, Fountain Green, Mount Pleasant and Fairview, separated by miles, but taken in at a glance and never to be forgotten.

Here I bade my kind friend *adieu*, went on the Valley Road to Nephi, thence on the Utah Central to Salt Lake. I cannot fail to recall the beautiful scene of cloud-land as we neared the city. The mountains everywhere a perpetual delight—are never the same from different points. Now their tops were far above the clouds that were wreathed midway about their sides, softly veiling the rugged outlines and resting on beyond, like billows, on the viewless air. We arrived at twilight, having visited most of our schools south of Salt Lake City. Those north and at Malad and Franklin, Idaho, I shall hope to see at some not distant day.

In closing, I would earnestly commend to your interest and sympathy, and to your prayers, these teachers and their work, these people and their needs. We have a work here at home to do for them. None are too poor to

give something for these schools. I know, in our feeble churches, how hard it is to give. We feel the need of every dollar at home, but we must sustain our Home Missions. We owe it to ourselves—we who are mothers and sisters in happy homes. Why were we born here and not there? We owe it to our Lord. It is his command—what are we, that we refuse to obey?

Let it be said of each of us, "She reacheth forth her hand to the needy."

THE ORGANIZATION OF THE MORMON CHURCH.

By Arthur L. Thomas, Secretary of Utah.

In 1880, the officers and members of the Mormon Church were as follows:

Three High Priests, who comprise the First Presidency; a Quorum or Council of 12 Apostles; 48 officers ordained as Patriarchs, who are also High Priests; 3,207 Ministers, who are known as High Priests; 1 Presiding Bishop and 2 Counselors; 1 Patriarch of the Church; 4,158 Members of the Seventies (an organization in the Church); 10,085 Elders; 1,290 Priests; 1,459 Teachers, and 3,212 Deacons.

The general organization of the Church is divided into twenty-three stakes of Zion, each of which is presided over by a President and two Counselors, who are also High Priests; also by a High Council consisting of Twelve High Priests. The twenty-three stakes are further divided into wards, each of which is presided over by a Bishop and two Counselors, who are also High Priests. The Bishops number two hundred and sixty, with five hundred and twenty Counselors.

A number of scattering villages are in the charge of a Presiding Priest.

In Utah Territory, the total number of members in the Church, over eight years of age, was fifty-five thousand six hundred and seventy-six (55,676); and of children under the age of eight, thirty-four thousand seven hundred and one (34,701)—a total church population of ninety thousand three hundred and seventy-seven—(90,377.)

The number of members over the age of eight, and of children under the age of eight, in Idaho, Wyoming, Arizona and Nevada is estimated to be— members, 12,000: children 8,000. The numbers in other States and Territories cannot be arrived at, but is not very large.

The above figures are from the report of President Taylor.

The persons engaged in other States and foreign lands as missionaries have not been included in the statement of members.

The population of Utah Territory, returned by the census enumerations, was one hundred and forty-three thousand nine hundred and sixty-two (143,962.)

Four large Temples have been built, or are building, at the following places: Salt Lake City, Salt Lake County; Logan City, Cache County; Manti City, San Pete County, and St. George City, Washington County. The majority of the Bishops' wards have erected meeting houses, others use district school houses, which, in the main, have been built by taxation. In the large cities, as a rule, the people have erected a central Meeting House.

Branches of the Church are organized in (probably) every State and Territory in the United States, and in Great Britain, Scandinavia, Germany, and other European Nations, and also in New Zealand, Austria, and some of the Pacific Islands.

The High Priests who compose the First Presidency are popularly designated "President and two Counselors,"—the President being, to all intents and purposes, the head of the Church. The voice (or opinion) of the three composing the first Presidency is equal, in the consideration of certain questions which may arise, to the voice of the Twelve Apostles; and the voice of the Twelve Apostles is equal to the voice of the High Council (numbering forty-eight).

The people of the wards are under the control of the Bishops; the Bishops report to the Presidents of stakes, and the Presidents of stakes to the First Presidency.

The duties of the Bishops may be stated as follows: In presiding over a ward they are expected to look, principally, after the temporal interests of the community; to look after the poor, widows, etc. The Bishop and his two Counselors form, with him, a court, known or designated as a Bishop's court, and they investigate and try all minor cases that may come up before them in the ward, whether of a temporal or spiritual nature. They settle difficulties between members, and sit in judgment upon transgressors. From the decision of the Bishop's Court an appeal can be taken up through the various organizations to the First Presidency, which is, in effect, the Supreme Court. The Bishop and his Counselors are also assisted by a corps of officers, Priests, Teachers and

Deacons, who aid them in the supervision of the ward
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"The Church of Jesus Christ of Later-day Saints" wa
Legislature, approved February 8, 1851.

WHAT PROOF WOULD IT

From the Salt Lake Daily Tri

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would have to be presented in order to satisfy it th
Government? We beg to submit a possible parallel

e schools. I know, in our feeble churches, how hard it
need of every dollar at home, but we must sustain our
we it to ourselves—we who are mothers and sisters in
ere we born here and not there? We owe it to our
d—what are we, that we refuse to obey?
h of us, "She reacheth forth her hand to the needy."

ZATION OF THE MORMON CHURCH.

Arthur L. Thomas, Secretary of Utah.

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Deacons, who aid them in the supervision of the ward and all affairs connected there with.

The Presidents of stakes have like authority, and like assistance in their respective stakes, and the power of control narrows, as it ascends, until the First Presidency is reached—the whole forming one strong government, absolute in itself.

The Church government, unlike that of any other church, is, in many respects, similar to the Territorial government, the stakes occupying the place of counties.

The Church collects from its members for the following objects:

Tithing, being 10 per cent of their income; the building of Temples; relief of the poor; Missionaries, etc. In localities, collections are made for objects in addition to the above. In Salt Lake stake, for instance, the people have been building an Assembly Hall as well as the Temple; and in some of the wards local Meeting Houses are being erected and work of like character.

The Bishop does not collect the tithing by virtue of his office; although it may be paid to him; but the tithing is under the control of the Presiding Bishop, who has agents in every organized stake. The Presiding Bishop is under, and subject to, the control of the First Presidency.

The tithing in 1870 amounted to $425,000. In 1880 to $540.000. In these years large amounts were donated for other purposes.

The amount collected for Temples in 1880 is about $300,000.

The Legislature, by Act of January 12, 1856, incorporated the "Perpetual Emigrating Fund Company," under which the Church has created an Emigration Fund to assist emigrants in coming to Utah. The amount of this fund cannot be accurately stated, but it is known to be materially lessened by failure of the parties benefited to return the amount advanced. In 1880, the amount of principal unpaid, with interest, amounted to $1,600,000, and the amount on hand for the use of emigrants was said to be limited to $10,000.

Under the direction of the church, "Co-operative Mercantile Institutions" have been established in nearly every settlement. The parent institution, at Salt Lake City, is a mammoth concern, and the church owns over one-third of the capital stock, valued at over $400,000. This institution was formed for the purpose of depriving Gentile and apostate Mormon merchants of the Mormon trade. Under the auspices of the Church, Relief Societies and Mutual Improvement Association, for the young men and women, have been formed in every settlement of importance is Utah and the surrounding Territories, all of which are attachments of the church, and work in its interest.

"The Church of Jesus Christ of Later-day Saints" was incorporated by Act of the Legislature, approved February 8, 1851.

WHAT PROOF WOULD IT HAVE?

From the Salt Lake Daily Tribune.

While a majority of the press of the country are unanimous in their demand that Utah shall cease to remain a stain upon and a menace to the country, there is here and there a journal that refuses to learn the facts regarding this region, and insists upon acting as the attorney for the Mormon theocracy, even while affecting to grieve over its ways. The Chicago *Herald* is one of this kind, and discourses in this manner:

"While nobody can defend from any standpoint the polygamy feature of the Mormon system, there may yet be a question if the evils threatened by its observance are as great as the ultra anti-Mormonists are fond of proclaiming. Nor is it universally believed that, outside the one feature of polygamy, there is anything in the so-called Utah system dangerous to the government or subversive of our institutions. Senator Cullom states that the people of Utah (the Mormons) are living in hatred of the Government, and rearing their children under treasonable influences, and are each year growing more hostile and defiant. He accuses the Mormon church of holding lawless and treasonable designs which must soon eventuate in open revolt; of bringing to this country thousands of paupers from the old world well grounded in the Mormon delusion, and of teaching them to hate the Government and Nation under which they live.

"Unfortunately for the success of those who earnestly seek the suppression of polygamy by moral influences, as like evils elsewhere are corrected, the politicians of the Cullom school magnify the case by general allegations of additional evils which do not exist. There is no evidence anywhere that the Mormons are living in hatred of the United States Government. They may not like the Government. They may not like the Republican party's administration of it, but they do not hate the Government itself. There is no evidence that they harbor treasonable designs, or that they are bringing up their children in a spirit of lawless defiance of United States authority, or that they are preparing for violent resistance of it. The assertion that they are bringing "thousands of paupers" to the country is notoriously untrue. The Mormon immigrants, as a class, are provided with means, and ready on their arrival to assist in making the Salt Lake "desert" blossom as the rose. With the one exception of polygamy, which the old Mormons defend on the score of religious belief, they seem to act in all things with proper respect for the Government and in obedience to its laws. Even that one exception is not nearly so tenaciously clung to as in the days gone by. Every year the Mormon church is losing its authority over its adherents. The best and most unprejudiced judges assert that not one-third of the Mormons are now living in polygamy or countenance it. The number is growing less each year, and in the course of time many believe the system will succumb to the march of thought, the growth of civilized influences in their midst, and the birth of new generations. It is a monstrous delusion that cannot long exist in the presence of enlightened thought."

The *Herald* does not believe that the Mormon theocracy is dangerous to the Govern ment or subversive of our institutions. We beg to ask the *Herald* what state of affairs would have to be presented in order to satisfy it that evil was intended toward thi s Government? We beg to submit a possible parallel case for the consideration of the

Herald. We will suppose that in some county of Illinois—say Hancock—there was an organized company of 200,000 people, under a chief whose word was absolute law, and under subordinate officers running down to the masses by regular grades, until the whole people were under a generalship and a discipline as perfected as that which rules the Russian soldier; we will suppose that all these officers were priests; that the commander-in-chief claimed the power of receiving direct revelations from God, and the right to rule through that delegated power received direct from Omnipotence. We will suppose that the masses of these people were, as a rule, ignorant and foreign-born men and women, or the first generation born of foreign parents, and that from the first they had been directly taught by these priests that the people at large in the United States were their enemies; that the Government of the United States was an illegal government, and that any laws made simply by men were of no binding force upon them. Suppose this had continued thirty years or more, until a second generation had already grown to manhood and womanhood, who never had any other teaching. Suppose at the same time a worse than Mohammed system of plural marriages had been introduced and made not only a test for promotion in this world, but of salvation in the world to come. Suppose that these priests had organized an eccle iastical government which made the State a mere vassal of the church; that all the brightest of the men and women had entered into polygamy and made a ruling class by themselves—the *elite* of the people—that every member of the organization voted as the chief directed; that the claim of the chief was one of absolute rule in all things, spiritual and temporal; that this claim was accepted without question by the people; that ten per cent. of all the earnings—all the profits of the common people—was exacted by the chief and paid by the people, keeping them abjectly poor and ignorant and giving them no possibility to change their condition or to learn that the falsehoods preached to them were not true; and that every year from the poor regions of Scandinavia and Great Britain, from 3,000 to 5,000 people were being imported to swell the sinister organization; that in every ward meeting house every week the chiefs taught the people that it was only a question of a short time when the alleged Government of the United States would be overthrown; that their government would succeed, and their king would bear in the land the same unquestioned rule that he now bears in their kingdom; suppose, that to make it impossible for any American to dwell in Hancock county, a system of ostracism in business had been inaugurated, and that to more certainly absorb all the earnings of the people the chiefs had organized what they called co-operative stores, farms, manufactories, etc; that the chiefs preached in their churches that for one of their band to sell realty to an outsider would insure his misfortune in this world and perdition in the next; that perjury to defeat the laws was taught as an act of divine grace; that for any American to take the ground that the laws of the United States ought to be enforced in Hancock county was to call down upon his head unmeasured anathemas and abuse, and for a good and pure girl to go among the people and try to help them as a teacher, was to cause her to be denounced from before the unclean altars of the organization as a prostitute. Suppose such a system had gone on for more than thirty years, until every fourth man of marriageable age had gone into polygamy, and the entering into polygamy had been made by the chief an imperative condition to promotion and trust; that belief in polygamy had become as much an article of the creed as faith or baptism; that every attempt on the part of the Government to enforce the laws had been baffled, and that the organization had established a press which shrank at no falsehood, and defended every crime committed within the church from murder up to incest; suppose the editor of the *Herald* knew of all these things, and a thousand others of the same kind, what would his opinion be of a journal which in the United States, with all these facts before it, could publish such an article as the above extract? Every charge made by Senator Cullom is true; every denial made by the *Herald* is untrue. The *Herald* takes up the partisan cry that the Mormons are Democrats and are only persecuted by Republicans. There is not a Mormon who is either a Republican or Democrat. They are simply Mormons, and by a single promise to let them alone, made by the leaders of the Republican party, every one of them would change the political coat which he is now wearing in fifteen minutes. What the *Herald* says of polygamy being on the decrease here and the expression of its belief that the "monstrous delusion cannot long exist in the presence of enlightened thought," is simply an opinion which is not backed by the slightest probability of truth. Were it so, it would not alter the fact that the United States has stood by and seen its laws derided and defied in Utah for twenty-five years; that they are still derided and defied; that while this has been going on the hearts of 10,000 women have been broken and are being broken; the infamy of the system is tainting the whole West, and is leading directly up to trouble which if not stopped will involve the country in a mighty expense and innocent people in sorrow. If we have any Government, and if that Government has any power, what is its duty when it is being defied, disgraced and spit upon?

for Com'te

The following resolutions was
unanimously adopted at
the meeting of the Woman's
Home Missionary Society of the
Synod of Michigan, held at
Westminster Church, in the city
of Detroit, on Thursday Oct. 5th
1882.

Whereas, In the providence
of God, Mrs. Ashbel Green,
President of the Woman's Executive
Committee of Home Missions,
of the Presb. Ch.

has been called from the leadership of the work which we represent,- the salvation of our land to Christ,— into the presence of the King.

Therefore, Resolved; That while we bend unto the will of the Most High, we will pray that God Himself may so direct

her successor that the mantle may fall worthily. And that we also tender our deepest sympathies to the immediate family and friends, and request that a copy of this resolution be sent to them, and also to the Executive Committee in New York, and that it be inscribed on the record of our society.

Com. Miss K. M. Hale Chairman
Mrs. Spencer.
Mrs. E. C. Allen

Copied at Howell, Michigan.
Oct. 17th by Mrs. L. C. Miller
Sec. of Detroit meeting.

Woman's Synodical Com. Home Missions

for

Synod of Mich.

Detroit Presbytery

Mrs E B Mason Detroit

Mrs C. G. Bromell "

Monroe Presbytery

Mrs Isaac Lewis Monroe

" Dr. Landon "

Grand Rapids Pres.

Mrs W. M. Ferry, Grand Haven

Mrs Augustus Marsh, Cadillac

Saginaw Presbytery

Mrs Dunham

" A. C. Stone Saginaw City

Kalamazoo Presbytery

Mrs Thos. Gordon Three Rivers

Mrs E. S. Moore " "

Lansing Presbytery

Mrs J. J. Mead Lansing

" Hoyt Albion.

CONSTITUTION.

7

Article 1. Name.

This society shall be called the Woman's Missionary Society of the Synod of Michigan.

Article 2. Object.

The object of this society shall be to plan work for all the Presbyterial Societies of the Synod, to co-operate with and supervise these societies, stimulating and increasing the efficiency of their work.

Article 3. Affiliation.

This society shall be auxiliary to the Woman's Board of Home Missions of the the Presbyterian Church of the U.S.A., the Woman's Presbyterian Board of Missions of the Northwest, and the Woman's Department of the Freedmen's Board of the Presbyterian Church.

Article 4. Membership.

This society shall consist of the members of the Woman's Missionary Societies and of all other societies in the Synod contributing thru the Womans' Boards of Missions.

Article 5. Officers.

Sec.1. The officers of this society shall be a President, First , Second, and Third Vice-president, a Recording Secretary, a Corresponding Secretary, a Treasurer, a Secretary of Literature, a Secretary for Freedmen, a Secretary for Young People's Work, a Secretary for Westminster Guild, a Secretary for Children's Work, a Secretary for Missionary Education, and a Secretary for Associate Members.These officers shall constitute the Adminstrative Board. The officers shall be elected for one year and are eligible for re-election. The regular term of all officers shall commence at the adjournment of the annual meeting at which they are elected.

Sec.2. The President shall by virtue of her office be Advisory Vice-president of the Woman's Board of Home Missions and Auxiliary Vice-president of the Board of the Northwest. Another Advisory and Auxiliary Vice-president for each of these Boards shall be chosen from the Adminstrative Board. The three other Auxiliary Vice-presidents of the Board of the Northwest shall be chosen from active Presbyterial officers.

Article 6. Meetings.

Sec. 1. The annual meeting of this society shall be held the first Wednesday and Thursday of October at such place as shall have been decided at the preceding annual meeting. The Administrative Board shall have the power to change the time and place of meeting or to select a place in case no invitation has been received. At the annual meeting business shall be transacted, reports presented, and officers elected for the ensueing year. The Advisory and Auxiliary Vice-presidents for the Woman's Boards will be elected at this time.

Sec.2. The meetings of the Administrative Board shall be at the call of the President or at the request of three members of the Board. Due notice shall be given to all members. At least one meeting shall be held each year which shall be open to all the Presbyterial Presidents, who are Vice-presidents at large with power to vote, or their representatives from their Presbyterial offices. Three members shall constitute a quorum.

Article 7. Amendments.

Sec.1. This constitution may be amended at any annual meeting by a two-thirds vote of the members present and voting,written notice having been given to all Presbyterial Societies.

Sec.2. These by-laws may be amended by a majority vote of the members present and voting at any annual meeting.

BY-LAWS.

Article 1. Duties of Officers.

Sec. 1. The President shall preside at all meetings of the society, the Administrative Board and the Executive Committee. She shall have general supervision of the work and shall present a report of the year's work at the meeting of Synod. By virtue of her office she is an Advisory Vice-president of the Woman's Board of Home Missions and Auxiliary Vice-president of the Woman's Board of the Northwest.

Sec. 2. The Vice-presidents shall assist the President in her duties, supervising all work assigned by the Administrative Board and in the absence of or at the request of the President act for her.

Sec. 3. The Recording Secretary shall keep the record of all meetings of the Society, the Administrative Board, and the Executive Committee and shall send a list of the newly elected officers to the Woman's Board of Home Missions, Woman's Board of the Northwest, and the Woman's Department of the Freedmen's Board. She shall send due notice of meetings of the Administrative Board and shall keep on file all apportionments and progress.

Sec.4. The Corresponding Secretary shall conduct such correspondence as is necessary with the Presbyterial Societies and with the Woman's Boards of Missions, shall send the notices of the annual meeting to all Synodical officers and supply the Presbyterial Corresponding Secretaries with the notices for the Presbyterial officers and the local societies. She shall send a report to the Womans' Boards of Missions on the blanks furnished, also a statistical report to Synod before March 15th.

Sec.5. The Treasurer shall have charge of the Contingent Fund, receiving same from Presbyterial Treasurers and collections taken at the Synodical meetings. From this Fund she shall pay all necessary expenses of the Society as directed by the President. She shall receive and disburse contributions for Americanization work from Presbyterial Treasurers outside of Detroit and from Detroit Presbyterial money designated for state work.

Sec. 6. The Secretary of Literature, by correspondence with the Presbyterial Secretaries shall stimulate an interest in Literature and in the distribution and use of the publications of the Womans' Boards. She shall present a written annual report to the Synodical Society and before March 15th render a statistical report to the Synodical Corresponding Secretary and to the Womans' Boards of Missions on the blanks furnished for that purpose. She shall have charge of the sales table and display of literature at the Synodical meeting.

Sec. 7. The Secretary for Young People's Work shall conduct the correspondence with the Presbyterial Secretaries for Young People's Work, informing them of special work assigned them by the Boards of Missions, of publications and approved plans and methods. She shall present a report to the Synodical Corresponding Secretary and to the Womans' Boards of Missions on blanks furnished before March 15th. She shall assign to each Presbyterial its portion of the Synodical apportionment.

~~Sec. 10.~~ The Secretary for Missionary Education shall have for her aim the promotion of systematic education in those organizations of the church which report to the Womans' Boards. She shall correspond with the Presbyterial Secretaries of Missionary Education, shall aid them when possible and instruct them when necessary. She shall keep in touch with the Board Secretaries of Missionary Education. She shall send a report to the Synodical Corresponding Secretary.

Sec 10

For section 8 see next page

Sec. 9. The Secretary for Children's Work shall endeavor to maintain through the Presbyterial Secretaries for Children's Work general supervision of the work for missions for boys, girls, and younger children, known as little Light Bearers, Light Bearers, and Juniors. She shall present a report before March 15th to the Synodical Corresponding Secretary and to the Womans' Boards of Missions.

Sec. 8. The Secretary for Westminster Guilds shall by correspondence and personal visits endeavor to form chapters and circles in all churches of the Synod where it seems advisable to have such organizations cooperating with the Presbyterial Secretaries and the Womans' Boards of Missions. She shall render a statistical report to the Synodical Corresponding Secretary and to the Boards before March 15th.

Sec. 11. The Secretary for Associate Members shall promote the work of the department, encouraging the appointment of Presbyterial Secretaries for Associate Members. She shall render a report to the Synodical Corresponding Secretary and to the Womans' Boards of Missions before March 15th.

Sec. 12. The Secretary for Freedmen shall conduct the correspondence relative to the Woman's Department of the Board of Missions for Freedmen. She shall keep informed regarding the needs of the field and gifts of the Presbyterial Societies. She shall present a report to the Synodical Corresponding Secretary and to the Womans' Boards before March 15th.

Sec. 13. All officers shall give written reports at the annual meeting.

Article 2. Committees.

Sec. 1. The Administrative Board shall have power to transact business, discontinue departments of work, create new departments, and fill vacancies also which may occur during the year. It shall arrange the program for the annual meeting. From this Board the Secretaries for the annual meetings of the Womans' Boards of Missions shall be appointed. An auditor shall be appointed by this Board to audit the books of the Treasurers before the close of the year.

Sec. 2. The Executive Committee shall consist of the Synodical and Presbyterial officers and shall meet at the same place and the day previous to the annual meeting to discuss and adopt plans and policies relating to the work and general welfare of the Society and to adopt recommendations to be presented to the Society at the annual meeting.

Sec. 3. The Nominating Committee shall be composed of one member from each Presbyterial Society and shall be appointed at or immediately after the Presbyterial annual meeting. The chairman shall be named by the President of the Synodical Society in alphabetical order of Presbyterials. The report of this committee shall be given at the annual meeting.

Article 3. Contingent Fund.

A Contingent Fund shall be maintained by money received from the Presbyterial Societies according to the apportionment adopted by the Administrative Board.

Adopted Oct. 1, 1915, at Saginaw, Michigan.

Mrs. J. K. Mitchell, President.
1186 Pulman Av.
Detroit. Mich.